



*The Podcast Focused on
Revitalizing Conventional Christianity
—One Person at a Time*

Inside Jimbo's Head™

Series 1, Cultural Christianity Versus Kingdom
Christianity

Episode 16, Getting Down to the Nitty-Gritty: The
Radical Attitude and Actions of Kingdom Christian-
ity, Part Two: Philippians 3:7-10©

The following is a transcript of Inside Jimbo's Head from Season 1, Episode 16 of the Hello, Jimbo Speaking™ podcast, first aired February 23, 2021

You can hear the Hello, Jimbo Speaking podcast on the following platforms: Anchor, Apple Podcasts, Breaker, Castbox, Google Podcasts, Overcast, Pocket Casts, RadioPublic, Spotify, and Stitcher.

All rights to each podcast and this written transcript are copywritten to James B. Warren and are solely owned by him. All rights reserved. Except for use in any review, the reproduction or utilization of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying, and recording, or in any information storage or retrieval system, is forbidden without the written permission of the author. Contact: Jim Warren, PO Box 65 Wheatfield, IN 46392

Introduction

Ok, my friends. Let's open up Jimbo's head once again:

Sound Effects: Opening Jimbo's Head

I think I have to come up with a new sound for when my head opens up. What do you think?

I am always amazed at how, when I ask counting the cost questions to people interested in Jesus, they become far more serious about the whole subject. In fact, if they can make it through these questions like the young man from this episode's Stories From the Frontlines of Ministry, their conversions always flow through the Biblical realities of repentance, atonement, lordship, kingdom, and service. This happens without me ever having to hand feed them a prayer that focuses on those terms. And those I get to follow up with and disciple . . . Well, let's just say discipling a person who understands conversion as repentance, relationship, and redirection under the lordship of Jesus never becomes an exercise in pulling teeth.

I bring this up because our study from the last episode, this episode, and the next one is not

only a lead-in to the entire section of our study on Cultural Christianity Versus Kingdom Christianity, where we get down into the nitty-gritty of the subject. It is also a lead-in to the very first portion of the nitty-gritty section when we will discuss the difference between how cultural Christianity and kingdom Christianity deal with both becoming a disciple of Jesus and growing in Him.

Then there was the great one-minute comedy sketch from Lifeline Productions. There is a huge problem when we do not come face-to-face with the "counting the cost questions." We do not follow Paul's example, which we find in the passage we are studying, and end up with our arm stuck in a Mongolian beehive trying to hold on to the honey and live in the kingdom at the same time. Because very few people from the conventional culturalized church have ever considered the counting the cost questions, that picture of an arm stuck in a Mongolian beehive pretty much is the way I believe Father sees today's church. There is a solution better than running, which was Amazing Alan's solution. The correct solution is taking all things in their entirety into account and taking authority over them as a damaged loss and a detriment compared to the benefit of a partnership with Messiah Jesus and His kingdom. But hey, I get ahead of myself. So let's just start our next installment looking at the radical attitude and actions of kingdom Christianity as exemplified by Paul and recorded in Philippians chapter three, verses seven through ten.

Inside Jimbo's Head Theme Music

Opening—Where are We and Where are We Going

Today we will continue to talk about the radical attitude and actions of kingdom Christianity exemplified in Paul's attitude found in Philippians 3:7-10. But before we get into verse eight and beyond, I want to remind you of the things we looked at in the last episode of Inside Jimbo's Head. I promise it will be quick. Ok, Ok, quit laughing. I really mean it this time. Ok, I promise I will at least try!

First, I made a very strong case that each of us must realize that it is never a take-it-or-leave-it proposition when the Scriptures teach us through example. Nor can we say any people, including Jesus, were so unique we cannot live as they lived. Nor can we say exemplified teaching does not apply to us because of the cultural differences between our day and their day. In our case today, the truths taught through example, Paul's attitude and actions found in Philippians chapter three, are as binding on us as didactic teaching or even direct commands.

The second thing I shared with you was the concept behind what I call my intensified version of scripture. As I stated in the last episode, I first developed these for my times of quiet communion with the persons of the Trinity as I contemplatively meditated upon God's Word. However, I soon found out that serious students of the word, who are willing to take the time, find them very helpful in capturing the Greek language's full robust nature. I even took you through a very short simplified explanation of Greek verbs.

I hope that during the last episode, you downloaded a copy of the transcript of that installment of Inside Jimbo's Head. At the end of the transcript, I added both a full copy of my intensified version of Philippians chapter three, verses seven through ten, and a complete copy of the work I did to intensify those passages. If you did not do that or can't find your copy from the last episode, you must go to jimbo-speaking.org before continuing with this episode. Once there, click on the "Episodes" button at the bottom of the landing page and download the transcript for episode fifteen. I know it will be well worth your while.

After introducing you to my intensified version of these passages, I outlined what Paul said in these verses to the Philippians. Remember, even though Paul did not write these passages directly to us, they definitely were written for us.

When we finally opened up verse seven, I pointed out how Paul's attitude, described in these passages, is a classic example of a person giving up one thing, or in Paul's case *all things*, to participate in something of a higher or more exceptional value. We saw examples of this from everyday life and throughout the scriptures of the New Covenant. These examples included the teachings of Jesus.

It is also important to realize that the passage we are studying does not stand in a vacuum. In them, Paul shows us how the attitude of Jesus he shared in Philippians chapter two, the attitude of a self-emptying, self-sacrificial, obedient servant, had become Paul's attitude. Everything here points not only to how we are to have the same attitude, but how that attitude is to affect our lives in the same way it affected Paul's life. If you don't believe that, you need to read the verses shortly after the ones we are studying in which Paul commands the Philippians and us to "join in imitating me and keep your eyes on those who walk according to the example you have in us." Please notice he did not say keep your ears open and listen to them but keep your eyes on those who walk according to the example you have in us. It's the difference between teaching and training. But hey, that is for another time and day.

In verse seven, we saw how it was the attitude of Christ, now in Paul, that caused him to take authority over and walk away from his Jewish religion, including his entire cultural reality. Today, we will see how he treated everything in his life other than his relationship with Christ in the same way. Why? All these things were damaged and loss. Why? They were worthless compared to the benefit of the partnership he now had with Messiah Jesus and His kingdom. On top of that, they were actually a deterrent to this relationship, this partnership. In the last episode, I went over the specifics of how I came to this translation and these conclusions. You will never understand these things unless you study the appendix I added at the end of the transcript of episode fifteen. In fact, if you have not listened to episode fifteen yet, you must go back and listen to at least the Inside Jimbo's Head segment before you press on with us into verse eight and beyond today.

I finalized this teaching by asking you a series of questions that I constructed to make you think about your life in light of these passages. You cannot simply learn what the scriptures say, nor can you simply "go out and do them." You must internalize them, let them become a part of

your inner person, and thus become your way of life as you live and walk in the Spirit. But more on that in upcoming episodes. I will also ask you questions at the end of today's episode. Actually, they are my counting the cost questions. So prepare yourself as we begin looking at verse eight and hopefully beyond. Do not let the ugly monster of rationalistic intellectualism drive you away from the real purpose of God's word. What is that real purpose? It is simply, yet profoundly, living the transformed life that comes from being "in Christ" and a part of His kingdom! Why? So you can spread Christ's authority, His kingdom, as your one and only destiny in the years you have left in this age!

Section I—The First Phrase of Verse Eight

Verse eight takes us even deeper into the effect Christ's attitude had on Paul's attitude and lifestyle. As we said in the last episode, this strong effect upon Paul's lifestyle flowed from his partnership with Messiah Jesus and His kingdom. It was also because of that partnership relationship with Messiah Jesus and His kingdom that Paul made these dramatic lifestyle changes. However, in verse eight, Paul gives us an even deeper look into this relationship, this partnership with Christ, and an additional whole different effect on how he lived his life. So let's dig in, shall we?

To get started, I would like to read verses seven and eight in the English Standard Version. In verse seven, Paul writes: "But whatever gain I had, I counted as loss for the sake of Christ." In verse eight, Paul takes us even deeper when he writes: "Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake, I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ . . ."

Now before we break down verse eight, I would like to make a very important observation. The more I study and internalize this important section of the New Covenant, the more aware I have become that Paul wrote these verses as if he was conducting a symphony. As Paul conducted this symphony, he led his orchestra of words into an ever-increasing crescendo about his lifestyle in Christ. It is as if each new thought, each new phrase, is the joining of one more instrument group sounding forth, creating an even greater magnitude of sound. As the new instrument group joins, those that have already played continue, yet they sound forth with even greater intensity. As this symphonic sound saturates your inner person, it forms a resonance that reaches its fullest, its most robust, complete impregnation of your inner person in verse ten. Take a moment and think about that, and please keep this in mind as we move forward.

The first critical concept for us to look at in verse eight is the very first word. Wow! You don't need a doctorate in Biblical languages and exegesis to come up with that conclusion, do you? The English Standard Version translates this first word as "Indeed." Most readers do not pay close enough attention to this word. Other translations use phrases such as "What is more," "More than that," "Yes most certainly," and "But indeed." These translations are a little more accurate than the English Standard Version in that they use a phrase instead of one word. Why is that more accurate? What the ESV translates as one word, "Indeed," is actually a phrase made

up of three Greek words. However, none of these translations catch this Greek phrase's full essence, though "More than that" used by the Berean Study Bible comes the closest yet even it still misses the mark. The first Greek word in this phrase is a form of the word meaning "different." The second word, according to Thayer's Lexicon means, "nay rather." According to Strong's Definitions, the third word carries with it the sense of an accumulative force.

Thus the full force of what Paul is saying speaks of different things than those just mentioned in verse seven. It is not a continuation of Paul counting and taking authority over his religious and cultural background, but additional things added to those in an accumulative way. The sense here is that Paul is saying, "I have not said enough. I have even more to add to this list of what I have taken account of and taken authority over." The fact that Paul uses three Greek words to get this point across tells us just how serious and important these next things are to his attitude and lifestyle and the attitude and lifestyle he will soon command the Philippians and thus us to emulate.

The next word we need to look at is the word "count" in the phrase, "I count." Paul used this same Greek word in verse seven when he said, "I counted." However, this time Paul changes the tense and thus the aspect of that word. You must remember in the minds of those both writing in Greek and reading it, the aspect, the kind of action the verb insinuates, is far more important than the point in time when the action took place. Yet English has no way of communicating this most important part of the Biblical Greek language in a short, succinct style.

Here, Paul uses the present tense, which describes a continuous, habitual, lifestyle type of action. In verse seven, he used the perfect tense, which describes a completed action in the past whose results continue into the present day. Thus, Paul took account of and took authority over his old religious and cultural way of life once and for all in the past. The results of that action continued to affect him at the time he was writing to the Philippians. But now, in the present, he is continuously, habitually, and as a lifestyle takes account and authority over something in addition, in an accumulative way, to those things. I hope you can see by that one example how understanding the aspect of a verb's tense can communicate very important information.

How do we know he is taking account of and authority over these other things. In verse seven, we learned that this Greek word translated "count" has a more robust meaning than just counting the number of factors or simply taking some things into account. In the last episode, I told you this word carries a sense of taking command with official authority and having the rule over something. What are these other things Paul is taking authority over and ruling over in the same manner as He did his old religious and cultural way of life? What is Paul presently, continuously, habitually, as a lifestyle taking authority over and now rules over? The ESV says, "everything."

Now it doesn't take a genius to realize that "everything" means every single thing. But again, the Greek leaves no doubt of this reality. Strong's Definitions tells us this word means "everything, the whole." Thayer's lexicon tells us it means the "whole, altogether, in all ways, in all things, in all respects." However, Vine's Expository Dictionary of New Testament Words tells us this carries a very radical meaning of every kind and variety. (Did you catch that word "radical."

See, I'm not the only one who uses such an extreme expression!) Thus Paul leaves no doubt that those things which in verse seven he took account of and took authority over as something damaged and a loss, as well as a detriment to his relationship with Christ, were not the only things he left behind. Not only did he, in the past, once and for all, take authority over his old religion and cultural ways, but he now, as a lifestyle, accounts for and rules over all things. He uses a specific word here that means the whole of every kind and variety of things in their totality! Again, it means in a very radical way, all or the whole of every single thing.

Now is there any question in your mind that Paul meant "all things" to mean "all things?" Remember, he will soon command the Philippians, and thus all of us who are in Christ to "join in imitating me and keep your eyes on those who walk according to the example you have in us."

You know my friends, I could stop right here, and if you have any sensitivity to the Holy Spirit, if you are truly "in Christ," your world, as mine was, will be turned upside down and inside out! If you are part of the true people of God, as Paul defined in verse three, you would no longer have any desire to "live the American Dream." Neither would you desire to live according to the standards of your American culture or any other culture than that of the kingdom of God!

Now here is the most interesting thing I find about this word, "everything," when we keep it in the context of these passages. In all actuality, this concept embellishes the idea of "put no confidence in the flesh," which Paul uses to define, back in verse three, the true "circumcision" or the true people of God in the New Covenant. And you have always wondered why I put so much emphasis on how our American cultural goals can destroy our walk and work in Jesus' kingdom! Hmm! Well, this is a very obvious reason for anyone who has ears to hear! But maybe, just maybe, all this does not yet turn your world inside out and upside down. Maybe, just maybe, you need a little more help for such a radical transformation to take place in your direction and lifestyle? Paul continues to add to the crescendo of these verses with one more intensifying instrument group as he conducts his life symphony.

Why was Paul willing to rule over all these things, including his entire old religious and cultural way of life? Why was he willing to take authority over and rule over the whole of every kind and variety of things in their totality? Why did he see these things as something damaged and a loss as well as a detriment to being a part of God's covenant people? In verse seven, Paul tells us it was because of his new relationship, his new partnership with Jesus and His kingdom. But in verse eight, he again takes even this reality to a whole new level, giving us a much clearer picture of that partnership relationship.

Paul unequivocally clarifies the reason he ruled over his old religious life and cultural lifestyle. He clarifies why once and for all in the past, he did such a thing. In fact, what Paul is about to write is also what his transformed lifestyle flowed from in the past and continues to flow from in his present. He clarifies why he now sees those things as a damaged loss and a detriment to his partnership with Messiah Jesus and His kingdom. Let me emphasize this one more time. Paul unequivocally clarifies why now, in the present, he continuously, habitually, as a lifestyle continues to do the same with the whole of every kind and variety of things in their totality that he

spoke of doing with his religious and cultural past. Here is the key to living out the attitude of Jesus in the same way Jesus and Paul lived out that attitude. The answer is “the surpassing worth of knowing Christ Jesus my Lord.”

Now my friends, even in the English translation of that phrase, you hear the ringing of a clarion bell if you are at all interested in following Jesus. Yet, again, in the Greek, it defines not only the worth of knowing Christ but also what Paul meant by the term “knowing Christ.” Here Paul speaks of “knowing Christ” as something of supreme, superior, surpassing worth. While it is very legitimate to translate the Greek here as surpassing worth, the word carries with it the concept of something better, something higher, something supreme in Paul’s life. The verb “worth” is also in the present tense, emphasizing that this supremacy is the continuous and habitual supremacy of “knowing Christ” in Paul’s transformed lifestyle. And us . . . We are to imitate this picture which Paul so clearly and specifically is painting before our very eyes.

But what does Paul mean by “knowing Christ?” Many people speak of having a personal relationship with Jesus. If you break it down or help them break down what they mean by such a thing, you begin to see a huge problem compared to Paul’s meaning here. Often, the average person means that at some point in their life, they theologically agreed that Jesus died on the cross for their sins, and this led them to yield their life to Him so He might forgive them for their sins. If you asked why Jesus did such a thing, nine times out of ten, you would hear something like, “So I can go to heaven when I die,” or “So I can have a relationship with God and have a better life.” Now I would never take away from that, but Paul speaks of something far more profound, something far more earth-shattering, something far more life-transforming than that concept.

There are several Greek words for knowing something or someone. One, *eido*, definitely means to understand through mental comprehension. Yet Paul uses the word *gnosis*. This is the noun form of the Greek verb *ginōskō*. Strong’s Definitions tells us this word signifies to know, to be aware of, to feel, to perceive, to be sure, to understand. Obviously, this is much more than simple comprehension. Yet Thayer tells us it means to know, understand, perceive, have intimacy with, and become acquainted with. Once again, the idea of comprehension is here but is pushed far beyond the realm of intellectual understanding. But now enters Vine’s Expository Dictionary of New Testament Words. Here we learn that this word indicates a relationship between the person “knowing” and the object “know.” In this relationship, what is known is of great value to the one who is knowing it. Thus, this is why the relationship is established. But Vine goes even further. He informs us this word also conveys the thought of connection or physical union as between a man and a woman. Boy, talk about intimacy!

Because of these understandings, when I put this word into my intensified versions, I always talk about a full, complete, intimate, experiential understanding. Thus we learn that Paul accounted for and took authority over his past religious and cultural life and the whole of every kind and variety of things in their totality because of a partnership with Messiah Jesus and His kingdom. But that is not all. He counted his past religious and cultural way of life and the whole

of every kind and variety of things in their totality as damaged and a loss as well as a detriment to this partnership. But my friends, the music continues to swell with majestic intensity. Paul now describes his partnership with Messiah Jesus and His kingdom as the supreme, superior, surpassing worth of a full, complete, intimate, experiential relational partnership of the greatest significance and preeminence.

Boy, does that sound to you what the average person means when they say they have a personal relationship with Jesus? How about you? Is that the kind of relationship you have with Messiah Jesus and His kingdom? Most of us don't even think of the Messiah's kingdom when we think about our atonement. But again, we will get to that in a few more episodes.

Section II—The Second Phrase of Versus Eight

So at this point, we might think Paul has said absolutely everything he could say about his past religious and cultural way of life as well as the whole of every kind and variety of things in their totality. But this musician is not done composing and conducting his symphony. This painter has far more vibrant colors to add to his palate. Why? To express how important, how preeminent, how supreme his existing relationship is with Messiah Jesus, his Lord, and Jesus' kingdom compared to the whole of every kind and variety of things!! Here is what Paul says in the last portion of verse eight from the English Standard Version. "For his sake, I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ . . ."

First, the phrase "I have suffered the loss" is one word in Greek. This word, translated as a phrase, is the same word Paul used in verse seven and in the first phrase of verse eight, which the ESV translated as "loss." Remember, this word conveys the concept of damaged loss and a detriment. But now the maestro has the orchestra increase the crescendo exponentially. Here the painter uses even more intense, vivid colors with a more expressive stroke of his brush. What causes me to say such a thing? For the first time, Paul uses this word in its verb form instead of its noun form.

This verb is in the aorist tense, which, when coupled with an indicative mood, is always a past tense and represents a one-time single action that took place successfully and effectively in the past. This aspect of the aorist tense is key to these verses. Remember, this action is like a snapshot from the past. Yet I made the statement about the increased crescendo and the even more intense, vivid colors and more expressive strokes of the brush because, for the first time in our three verses, Paul puts a verb in the passive voice.

Now the passive voice means that the subject, Paul, was acted upon by an outside force. Paul was the recipient of the action and did not initiate the action or participate in making it happen. In all other verbs we have looked at so far, Paul used either the middle voice or the active voice. These voices indicate an action that the subject initiates and, in the middle voice, participates in the action. But not here! Here Paul does not take the initiative but is acted upon by an outside force. So what did this outside force cause to happen in Paul's life? When the word "loss" is used

in its verb form, it still has a basic meaning of damaged loss and a detriment. However, as a verb, it carries the sense of forfeiting what is or was of the greatest value. Yet, that greatest thing once valued now becomes something seen as a damaged loss and a detriment.

But remember, Paul did not, in this case, cause this to take place. An outside force initiated this action. What outside force. I think we would all like to say God, and our context does hint at that while it points to something more specific. What caused Paul to forfeit his greatest valued things? What caused Paul to forfeit his religious and cultural background? What caused Paul to forfeit the whole of every kind and variety of things in their totality? Our context speaks of one very specific thing. It was the supreme, superior, surpassing, worth of a full, complete, intimate, experiential relational partnership with Messiah Jesus and His kingdom, which became to Paul his new thing of greatest significance and preeminent importance.

Now my friends, I really want to end our discussion of verse eight, but the maestro is still composing and conducting, causing an even greater, more intense crescendo to take place. More and more instrument groups are joining the symphony. The artist brings even more dramatic flair to his brush with even newer, more brilliant, vibrant colors erupting on his canvas.

The question should come to all of our minds, "How did Paul respond to an outside force causing him to forfeit what had been his greatest valued things?" Many would kick and scream and protest while trying to get them back. Is this how you would act if God took everything away from you? The answer to that question lies in how you respond to something being taken away from you by somebody or something else. Do you still think you would act as Paul acted? Recently I have seen many who name the name of Jesus kick and scream because they think their freedoms were being taken away from them.

But not, Paul! Not in this case. Actually, in any case, with anything, Paul would care less about what he lost from the things of this world. Remember, he had already tasted the supreme, superior, surpassing, worth of a full, complete, intimate, experiential relational partnership with Messiah Jesus and His kingdom. Not only that, but Paul found it to be of the greatest significance and to be of preeminent importance in his life. How about you? Does that sound like what you experience in your relationship with Messiah Jesus as you live in and by His kingdom and its culture? Is that relational partnership so preeminent in your life that when you lose something of this world, anything of this world, it would not affect how you live your life in Christ? Once again, Paul tells us that his only response was to begin to continually, habitually, as a lifestyle account for these things as worthless, damaged loss, and a detriment.

But that's not all! Here comes the largest crescendo so far. Right here, a whole other instrument group joins into the symphony! Right here, right now, the artist begins to flare his brush dramatically across his canvas with the most vibrant, realistic color he has added so far! Paul calls his old religious and cultural way of life and the whole of every kind and variety of things in their totality, DUNG! That's right. All these things so turned off the apostle because of the surpassing, supreme worth of his full, complete, intimate, experiential, relational partnership with Messiah Jesus and His kingdom, he called all these things DUNG! The apostle was so focused on this

partnership and its full, complete, intimate, experiential, relational reality that all these old things turned into animal feces. He simply scrapped them off his shoe and walked on.

Wow! Oh, and remember he did not grow into this attitude. It was his attitude the moment he tasted of the supreme, superior, surpassing, worth of his full, complete, intimate, experiential, relational partnership with Messiah Jesus and His kingdom. He just did it! Does that remind you of our brothers and sister in Christ over in Iran? I hope so.

And why did Paul do this? Why was this Paul's one and only continuous, habitual lifestyle? He did this so that he might gain the Messiah Jesus and His kingdom as the dominating power over the entirety of his being and every circumstance! This meaning is the definition Vine's gives of the phrase, "I may gain."

I could say more about this from a technical standpoint, but the clock has ticked down, and now is not the time nor place. You will see these things in the additional material found in the pdf transcript of Inside Jimbo's Head from episode 15. You see, my friends, now is the time and place for me to ask the hard questions. Yet, before we get there, allow me to read to you verses seven and eight in my intensified version, allowing you to receive a better understanding of the genius of this symphony and the utter brilliance of the painting.

⁷But, whatever things were continuously taking place in the past, which gave me the benefit of an advantage, those things I have already, in the past, taken into account and have taken authority over them as something damaged, a detriment, and a loss. I have, in all certainty, in the past, considered them as damaged, a detriment, and a loss in a way that continues to allow me to presently consider them as damaged, a detriment, and a loss. This has happened because of and through the benefit of a partnership with The Messiah and His kingdom. ⁸On top of those things and added to them in an accumulative way, I am also now, in all certainty, as a lifestyle, continuously habitually taking into account and having authority over and considering all things (and I mean the whole of every kind and variety of things in their totality) to be continuously habitually damaged, a detriment and a loss for the benefit of partnership in a continuous, habitual lifestyle in the supreme, superior, surpassing worth of a full, complete, intimate, experiential knowledge of Messiah Jesus my Lord and His kingdom. It is because of and through this benefit of a partnership with Him in this full, complete, intimate, experiential knowledge of Him as Lord that I have already in the past, once and for all, with all certainty, forfeited and cast away all and I mean the whole of every kind and variety of things in their totality. In fact, I am now continuously, habitually, as a lifestyle taking into account and having authority over them, considering them as worthless and detestable refuse like the excrement of animals. I do this continuously and habitually, as a lifestyle to the end that I might gain The Messiah and His kingdom as the dominating power over my entire being and every circumstance.

Section III—Dealing with the “Counting the Cost” Questions

You see, my friends, you were more than likely invited into conventional American culturalized Christianity. This expresses itself in one of two hideous monstrosities! Those who were sucked into the vortex of this black hole either come out as legalists or waiting be snatch into heaven. That’s right, legalistic consciousness or easy believism! Maybe you live out a hybrid of both hideous monstrosities. Most find themselves in the easy believism camp and have never dealt with any counting the cost questions. If you are in that boat, and most of us are or have been, now is the time to answer those difficult questions Jesus would have asked you if you had come to Him and asked to be His disciple and to enter into His kingdom with Him. Here are a few of those questions to ponder:

- Do you realize there is nothing you can do to earn your relationship with God and the forgiveness of your sins—Jesus paid it all? Yet, when you commit to being a disciple of Jesus, it will bring you into a radically dynamic lifestyle change. Are you ready to radically give 100% of your life and everything you hold as supremely important to God right now without excuse or reservation?
- Do you realize that as Jesus’ disciple, you will move over a deep divide that will separate you from your old way of living? Are you ready to change your cultural norms, the basic way you learned to live your life in the past? Are you willing to let go of your old culture and enter the culture of the kingdom of God, no matter how different it is from the one in which you grew up?
- Do you realize that as a disciple of Jesus, your allegiance must be solely to Jesus as your Lord and Savior and to His kingdom? Do you realize you must lay aside all allegiances to other human authorities and governments and solely see yourself as a part of God’s government, the kingdom of God?
- Do you realize relationships change when you commit to living as a disciple of Jesus? Do you realize that this new lifestyle may very well separate you from many of your old friends, even many of your family members? Are you willing to walk away from them if necessary?
- Do you realize that once you choose to be a disciple of Jesus, how you treat people must be different? Do you realize you will no longer focus on your own needs but the needs of others? Do you realize you will no longer come first in your life, but God and all others will come before you? Are you ready to commit to living this way?
- Do you realize that in committing to live as a disciple of Jesus, you must lay down your wants, your desires, your comforts, your dreams, your wishes, and your purposes? Do you realize you will exchange these things for obedient servanthood to God’s purposes, desires, and will? Do you realize this will happen even if it means extreme self-sacrifice? Are you ready to make that commitment?
- Are you ready to enter life with God as a disciple of Jesus, obeying all that He commanded you to do throughout the New Covenant found in the Bible without excuse, reservation, or concern for the consequences? Are you ready to move into a new life

as God's child, focused solely on living obediently to His purposes in community with Him and His people?

Now, my friends, I have very little time left, but if these questions sound too harsh to you, one or more of a few things have happened to you. You may have never read through the gospels in the Bible, and if you did, you were unwilling to obey what Jesus commanded of us, ignoring them as too radical for our present way of life. You may also have come into Christianity based on the premises of easy believism. Here you were told that the basis of a relationship with God is getting saved for the forgiveness of your sins so you can go to heaven when you die first, and then you can try to grow into these things. More than likely, both of these things have been your experience. But that is not Biblical Christianity. It is not kingdom Christianity. It is conventional culturalized Christianity, which is a challenging counterfeit for God's reality for His covenant people in this age.

So what are you going to do? Make more excuses? Keep on keepin' on doing the same old same old? Or are you going to let the supreme, superior, surpassing worth of a full, complete, intimate, experiential knowledge of Messiah Jesus as your Lord and His kingdom drive you to once and for all, with all certainty, forfeit and cast away all of the whole of every kind and variety of things in their totality? Are you going to allow this to right now continuously, habitually as a lifestyle cause you to take into account and have authority over all things, considering them as worthless and detestable refuse like the excrement of animals? Will this include your old religious and cultural realities as well? Are you willing to let go of legalism? Are you willing to let go of simply trying to implement the scriptures in your life? Are you willing to turn your back on easy believism and its ugly step-sister, the "I'll fly away" mentality? Are you now, at this very moment, willing to have your life redirected under the full, complete, Lordship of Jesus? Are you willing to stop trying to stop thinking about growing into this and "Just Do It!" Will your allegiance be to, and only to the kingdom of God? Are you willing to walk away from all the political influences of your old allegiances? Are you tired of all the excuses?

Why would you do such a radical, illogical thing? Well, let's see. How about so you might gain The Messiah and His kingdom as the dominating power over your entire being and every circumstance. Oh, yes. There is the issue we will talk about in the next episode. So you might, once and for all, be discovered, be recognized, and show yourself as being in Him, The Messiah, and His kingdom. In other words, so that you might be discovered and recognized and show yourself as wholly joined in such a way that He is the place where you live and move and the one to whom your power and influence are subject—just a little something to pique your interest in the next episode.

Oh, yes . . . What happens if you don't do this?

Remember, "Houston, We Have A Problem?"

Or doesn't that really matter to you?

Sign Off

So, let me finish by reminding you that this Friday, at 9 PM, my good friend Jim Randolph and I will have another live broadcast of Digging Deeper, where he will be asking me questions about this episode of Inside Jimbo's Head. And yes, you can ask your questions as well. So come to the Hello, Jimbo Speaking Facebook page this Friday at 9 PM and join us. You can also come to the Hello, Jimbo Speaking YouTube channel. Better yet, sign up on the Facebook page for us to live stream this on your Facebook page as well.

Please, be sure to subscribe to this podcast, consider becoming a support partner at either the \$0.99, \$4.99, or \$9.99 monthly level, and check out the Hello, Jimbo Speaking webpage at jimbo-speaking.org.

So, until next week, go out there and, by God's grace, make it a great day that honors and glorifies Him through the faith that produces obedience. Do not settle for anything less, for Father settles for nothing less! No More Excuses!!! Right Guys? See you next week.